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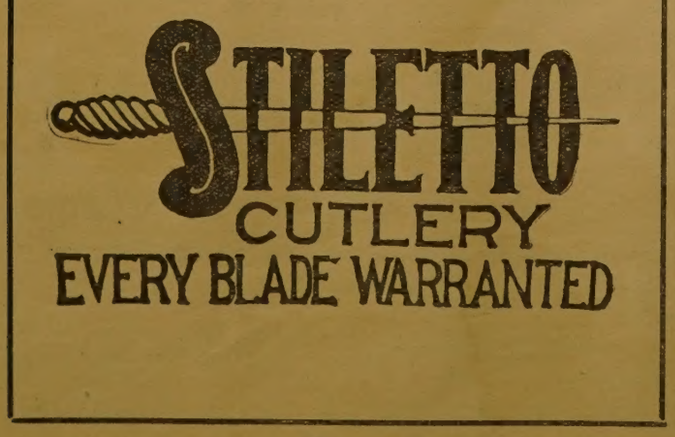

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OCTOBER 15, 1905.

HONOR AMONG CLERGYMEN.

What is a clergyman to do who finds as the years go on that his belief has changed greatly from that of his earlier years, and differs widely from that which is commonly held in the Church? Dr. A. S. Crapsey has recently discussed the question in the "Outlook," and has replied to a letter of criticism by Dr. Edward Abbott. The "Outlook" has commented editorially upon the positions of the two writers and thrown the question out for general consideration.

Dr. Crapsey's position is essentially this: that the Church stands for the fundamental verities of Christ's teaching, which he defines, somewhat strangely, as the summary of the Law, the Lord's Prayer, and the five Laws of Righteousness of the Sermon on the Mount, that for the man who holds these verities, but has otherwise greatly departed from the current belief of the Church, there are only three possible lines of action—stultification, silence, or frank statement of his position, and a clinging to his office in the Church. The fourth possibility, that of leaving the Church, he declines to entertain. The only reasonable and Christian course is the third. "A clergyman belongs to his Church; it is his spiritual city." "By withdrawing from his place he loses his power." It is, of course, upon the question of withdrawing that the controversy hinges. Dr. Abbott meets these points by an insistence in the form of questions addressed to Dr. Crapsey, upon the language of the formularies and the ordinal of the Church. He is a strict constructionist. The "Outlook" sums up with a criticism of Dr. Crapsey's definition of the fundamental verities; but a general sympathy with his point of view.

The discussion is a timely one, and well worthy the consideration of every thoughtful Churchman. It seems to us that there are two points which are of essential importance to a just decision. The first is that which both Dr. Crapsey and the "Outlook" have emphasized. The interpretation of all creeds and doctrines changes from age to age. Some years ago the Bishops issued a Pastoral Letter, in which they stated that "fixity of interpretation is of the essence of the creeds." Whatever they may have meant by the phrase, its obvious purport is one which cannot bear a moment's historical searching. To take the Nicene Creed, that splendid and immortal statement of the Church's faith as to Christ's person, it is easy to point out that the present generation simply cannot interpret it as did the Fathers of Nicea. The world has changed, and with it philosophical terms and systems have changed. No man to-day can take himself back into the philosophic atmosphere of Nicea, even though he be an Idealist in direct spiritual descent from the Greeks. Much less can he do so if he be of some modern philosophical school which denies the validity of the methods of Idealism. Yet many of such schools may and do easily and enthusiastically repeat that creed—and why? Just because they believe that these old Greek Fathers and they themselves are *driving at the same thing.* In the Apostles' Creed the *situation is no different.* As Dr. Crapsey has said, no one to-day accepts the view of Heaven and Earth and Hades in which the creed was conceived. The Descent into Hell, The Session, The Advent, all carry to-day different shades of meaning from of old. The variations in the interpretation of the Communion of Saints have been many, and doubtless all at one time or another orthodox. But these differences in interpretation do not matter. The essential thing is that we of to-day and they of past ages *are driving at the same things,* are striving to express in some way common Christian experience.

That brings us to the second consideration, which is this: That the fundamental question before such a man is whether he is in profound sympathy with the things for which the Church has all along been standing. The Church offers her creeds, her liturgy, her offices of devotion, her sacraments. All these he must enter into use, make media for his spiritual life, and the conveyance of that life to others. If he finds himself out of sympathy with these things, impatient of them, ready to slur them, not merely desirous of fulfilling their meaning in modern life and gradually conforming them to a better expression of the needs and thought of that life, but rather desirous of destroying them, then surely it is time for him to go, for he can no longer labor effectively. He cannot build. It is time for him to go, for he will want to go.

But if he is in such fundamental sympathy, if he looks to the Church as more than his spiritual city, as his spiritual mother, as the embodiment of Christ in the world; if he finds his own life filled with Christ and longs to fill other lives with the same Christ, if he believes profoundly that the Church still stands for Christ and is Christ's Church, if by leaving Her he would find himself orphaned and poor and destitute, bereft of what has been his meat and drink, and spiritually without a mission, then how can he leave Her? And how can She, to whom he gives his heart's blood in sacrifice of service, turn and drive him out? By what right dare She say to the Christ-filled prophet: "Because you do not preach in all ways as I have been wont to hear, you shall not preach"? By what right? Only by that right by which the Scribes and Pharisees slew the Master—the right of those who will not hear the Word of God except as tradition repeats it—who are deaf to the voice of Him who descendeth in the flame of fire and giveth heavenly words to "holy and humble men of heart." Let not the Church of Christ leave her Master and sit in the seat of the Scribes.

A MINISTER'S WORK.

The "Sunday-School Times" has been asking the question: "Does the minister work as hard as the layman?" The San Francisco "Chronicle" in commenting upon the question remarks that "If the layman had a say in the premises he would probably record it as his opinion that six days of strict application out of seven are apt to be more trying than one out of seven." Such a remark is a curious confession of ignorance of the life and work of clergymen. It seems to be the kind of knowledge which is based upon the caricatures of the clergy which appear from time to time on the stage. The scope and meaning and purpose of the minister's work are completely overlooked. It is true that the work of the one day in a minister's week is a kind of climax toward which the whole week's work has been looking. It is performed with a tenseness of application and an

emotional strain with which few days in the rest of the week could often be compared. But its demand is so great that a minister, if he can, is in duty bound to come to it fresh and vigorous. He must look toward it as the layman would look who knew that every Saturday his week's work would be tested by a severe mental and emotional strain.

Again, it is true that a minister has greater command of his time than most laymen; that his day's program is very largely that which he makes for himself; that if he determines to take "a day off" he can usually do so and no one can say him nay. But just on that account the conscientious minister—and most ministers belong in that class—is driven to the very limit of his working powers. His work, like women's, is never done. At any moment, day or night, he may be summoned to the sick or the dying or the afflicted and, no matter how exhausted he may be by other labors, must be prepared to give of his best. Every good work and good movement in society calls for his help. He dare not say, as does the layman: "I have done my work for the day and want to stay at home in the evening." In short, if he is conscientious, his work, although entirely different in character, although on many days his actual working hours are much shorter, is absolutely insistent and continuous in its demands upon him. No right-minded clergyman would ever care to boast of the amount of work he does, or to try to wring from a reluctant laity a confession that he works as hard as they do; the two kinds of work are not comparable. All he could wish is that the laity should understand the nature of his work and the absolute insistence of its demands.

In writing thus the PACIFIC CHURCHMAN has tried to take the clergyman's point of view and to write sympathetically of his work. We could heartily wish that the "Chronicle" and others of the daily press would at least attempt to understand before they write.

SEVENTH MISSIONARY DISTRICT

THE DISTRICT OF OLYMPIA.

The Standing Committee of the Missionary District of Olympia met on Wednesday, September 20th, and organized with the Rev. H. H. Gowen as President and the Rev. H. H. Clapham as Secretary.

A new church has been completed at Dunlap at a cost of about $1,500. This has all been raised, and the new building will be consecrated on October 1st. We congratulate the Church people of Dunlap on this excellent achievement.

A very impressive ordination service was held at St. Paul's Church, Seattle, on St. Matthew's Day, September 21st, when the Rev. Robert Henri Barnes was advanced to the order of the priesthood by the Bishop of Olympia. The candidate was presented by the Rev. C. Y. Grimes, the sermon was preached by the Rev. H. H. Gowen, and the following clergy joined with the above and the Bishop in the laying on of hands, the Revs. C. H. H. Bloor, A. E. Bernays, G. Buzzelle, H. H. Clapham, P. E. Hyland, H. Hudson, H. C. Robinson and F. W. Webb. A very pleasant lunch was served in the basement of the church afterwards, and many good wishes were expressed for the future success of the newly ordained priest.

The consecration of the new church at Port Angeles on Sunday, September 17th, was in itself a very happy event and one of the signs of progress being made in the mission field. The church, which has been built under the supervision of the Rev. James Cheal, Missionary in charge, is very pretty and churchly both without and within, and the consecration marking, as it does, that the church has been built without the incurring of any debt may well be regarded as an omen of continued progress and success.

The Rev. John Brann has resigned the rectorship of the church at Everett owing to ill health, and will shortly leave for a more congenial climate.

There are also vacancies at St. John's, Snohomish, where the Rev. W. C. Hitchcock has been compelled to resign owing to ill health, and at Mt. Vernon, where the Rev. J. Eldred has resigned owing to increasing age and infirmity.

The Vestry of St. Paul's Church, Seattle, have called the Rev. Sydney Morgan of Roslyn to be their Rector. Mr. Morgan has accepted and will commence work forthwith. We give him a hearty welcome to the district and city.—Seattle Churchman.

HONOLULU.

On Sunday, September 17, 1905, a very pleasing ceremony took place in the new chapel of the Seamen's Institute, of Honolulu, when Bishop Restarick, assisted by Canon McIntosh and Mr. Everton, and Professor Gerrard Barton officiated at the organ, dedicated the chapel for spreading the word of God amongst seamen. In a few brief words the Bishop explained how Honolulu's Seamen's Institute was a connecting link between the eastern and western parts of the globe, and what a fine chance the Honolulu Institute had of reaching far and wide. Mr. Everton (who is in charge) and Canon McIntosh (who was made honorary chaplain) also spoke a few heart-to-heart words, which, with the Doxology, brought the service to a close. When one comes to think that it is only three years since the Missions to Seamen established a branch in the Hawaiian Islands, and then to look at the fine building that the "Flying Angel" flag is now waving over, one can see what a great deal of interest is being taken in the work in Honolulu, and how indefatigably Mr. Everton has worked to bring it to the state of perfection that it is now in. The building was formerly the offices of Castle & Cooke, and contains the chapel and four large rooms, being divided into office, social-room (containing bagatelle table and all sorts of games), writing-room, and refreshment-room. All the rooms are decorated with photos of various ships and crews, and being all white-painted, gives a very cool look in this hot climate. A very interesting thing to note is that the Seaman's Bethel, which was started back in the '50s, was directly opposite across the street. The mission has a fine central location, and there can't be any excuse of not being able to find it. And I know that everybody will join in wishing good luck and prosperity to the Seamen's Institute at Honolulu. Sincerely,

J. H. ELLIS, Novelist.

CONSECRATION OF SEVEN BISHOPS.

Arrangements have been made for the consecration on St. St. Luke's Day, the 18th inst., in Westminster Abbey, of Dr. Chase to the diocese of Ely, Canons Leeke and Hook to be suffragans for South London, the Rev. C. H. Gill to the missionary diocese of Travancore and Cochin, and Dr. Joscelyne to be Assistant Bishop of Jamaica. The Bishop of Adelaide and the Bishop of Fuh-kien will make up, it is expected, the almost unprecedented number of seven Bishops to be consecrated at one service. The sermon will be prached by Dr. Butler, Master of Trinity College, Cambridge.

The work of Dr. Thomas J. Barnardo, who recently died in London at an advanced age, had for forty years been the saving of children. At the beginning of what was expected to be a physician's career the hardships and dangers which beset the life of a street waif called forth his deepest sympathies, and the efforts to save them which began on a small scale in 1866 extended through his unflagging labors until there are to-day nearly one hundred Barnardo Homes in England and her colonies, besides the village for girls at Ilford, Essex, the London Home for Boys, and the London Hospital for Sick Waifs. Many of the homes are in Canada, and of 60,000 children who have been rescued from the streets one-fourth have been sent to good private homes in Canada and other colonies. The percentage of failures has been very small. Dr. Barnardo was a very strong Protestant, even to the extent of aiming at the "rescue" of the children of Roman Catholic parents from "bigotry," and refusing for some time to provide a chaplain and place of worship for church children; but his self-sacrificing devotion to his life-work, and the great number of those who owe the happiness and success of their lives to him, was testified to by the thousands of men and women who gave up a day's wages to attend his funeral.

THE TWENTIETH ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

It was a thing much prayed for, was the Chicago Convention of the Brotherhood of St. Andrew. For months before it met thousands of men and boys in different parishes throughout the United States had been asking God that it might be a strong, helpful Convention. When the delegates to the number of over a thousand met on September 21st in the large auditorium of the Chicago University, one of the first things they did was to pour out their united prayers that God's blessing might rest on all the meetings. **During the four days that followed the answer to all these many petitions came.** It was unmistakeable. As meeting followed meeting a Convention was rounded out that was at the same time deeply spiritual and intensely practical. It was a Convention that the delegates carried away more practical help from than from any the Brotherhood has held in the past.

The housing of the Convention in the lower group of the Chicago University buildings proved an admirable arrangement. Had this beautiful group of buildings been built especially for the Convention, they could hardly have been made more convenient. The Convention hall, the large dining-room where the delegates took their meals, the registration office, the bureau of information, the telegraph office, the telephone, the transportation bureau, the writing rooms, etc., etc., were all within a few steps of each other, while the Church where most of the services were held was but a few blocks distant. Therefore instead of being scattered the delegates were together practically all the time. This feature together with the University atmosphere promoted good fellowship which was a conspicuous part of the Convention. Of the nearly 1,100 that registered, the average delegate was about thirty-five years of age and his type was that of the successful young American business man. He was energetic and keenly observant. These and other parts of his business training he used with good effect at the Convention, and took back to his Chapter a lot of valuable notes on different phases of Brotherhood methods and work. A part of the Convention of great practical usefulness were the sectional conferences. Some of these were arranged by the programme committee and some were left for the delegates themselves to arrange, a few intervals between regular sessions having intentionally been left for this purpose. For instance, a score of men specially interested in prison work got together and held an informal conference on this work in one of the rooms reserved for these smaller meetings. By arrangement among themselves Mr. John W. Wood led about the same number of men in a most interesting and helpful conference on Missions. Another sectional conference was that of the Brotherhood traveling men who conferred as to the special opportunities that traveling men have for doing Brotherhood work. Other sectional conferences, two of which would sometimes be going on at the same time, were held on Chapter Meetings, Chapter Officers, Junior Chapters, Local Assembly Officers, and Brotherhood Bible Classes. All these sectional conferences, it will be understood, were in addition to the general conferences of the Convention as a whole.

Altogether there were more than fifty helpful addresses listened to, always with marked attention, during the four days. The more notable, perhaps, were those delivered by the Bishop of Maine, the Bishop of California, the Bishop of Kentucky, Father Huntington, John R. Mott, International Secretary, Y. M. C. A., Dr. Wm. C. Sturgis of Colorado Springs, Prof. Nathaniel Butler of the University of Chicago, Hon. Gifford Pinchot, Head of Division of Forestry, Washington, D. C., and the historical address of James L. Houghteling, the founder of the Brotherhood. Many other splendid addresses there were and some of them perhaps quite as good as those mentioned.

The central feature of this as of all Brotherhood Conventions was the annual corporate Communion. To partake of the Blessed Sacrament in company with a thousand other men is a privilege a man seldom has. It is a deeply impressive thing, to be remembered as long as life lasts. Moreover there was an added significance to this service in Chicago in the fact that Brotherhood men and boys all over the country were gathered together in groups in their respective parishes to partake at the same hour with the Convention in this annual service of thanksgiving and Communion. For a man to hear the subdued tramp of that "Noble army men and boys" as they went reverently to the altar rail, to hear them repeat the Nicene Creed and responses with trained precision, to hear them sing the Communion hymns as though they were prayers as indeed they really are, but above all to listen in those intervals of pregnant silence when a thousand intercessions were being breathed out and up to "The Great White Throne,"—was to make one a better churchman for life—was to give one absolute confidence in the ultimate triumph of the Church,—and was to make one sure that God was using and would use the Brotherhood as an agency to accomplish great things in the Church.

The Convention chose for its chairman Mr. Mahlon N. Kline of Philadelphia. It is of interest to know that Mr. Kline together with other Philadelphia Brotherhood men is taking a prominent part in the fight against corruption in politics now being successfully waged in that city. Indeed he left the platform of one of the meetings of the reformers to take the train for Chicago, as did also Mr. Franklin S. Edmonds who made two splendid addresses to the Convention. Of the several vice-chairmen elected by the Convention, one of the honors came to Mr. Jos. C. Astredo of San Francisco.

At the last business session of the Convention on Saturday morning Rev. Granville Allison, the popular Rector of Grace Church, Memphis, Tenn., extended a warm-hearted Southern invitation to the Convention to come to Memphis next year. It was hard to decline such an invitation as Mr. Allison gave and the Convention didn't try. At this time also a delegate from Washington, D. C., presented a resolution asking the Convention to recommend to the National Council that the 1907 Convention be held in the capital city and that it be made an international gathering of Brotherhood men and boys. This resolution was carried. Washington, therefore, will no doubt be the Brotherhood's host in 1907. On account of the meeting of the General Convention of the Church in Richmond that same year, it will make a most convenient convention city, and the Convention of the Brotherhood will doubtless meet just a few days prior to the General Convention so that delegates to the latter by leaving home a few days earlier can attend the Brotherhood's meeting first.

Because it tells what progress the Brotherhood has made during the year, and because it is an index to the exact condition of the movement, the annual report of the National Council is always received with an enthusiastic interest especially if it contains so much of encouragement as it did this year. The Council's report to the Chicago Convention showed that the Brotherhood had just ended one of the most successful years in its history, 241 new Chapters had been set to work, making the total number of charters in force 1987, and the total membership something over 20,000. Of this membership about 13,000 are men and 7,000 boys.

The knowledge of the past year's splendid growth added much to the enthusiasm of the Forward Movement meeting at which the delegates pledged nearly $11,000 toward the 1906 Forward Movement of the Brotherhood.

Each recurring year the Junior Conference at the Convention grows in importance and interest. At Chicago the addresses made by the boys were exceedingly good and showed how thorough had been their training in Brotherhood work. Of the four addresses made one was by Colin Spangler of St. Luke's Church, San Francisco.

It were impossible to think of the Convention without being reminded of the pilgrimage on Saturday afternoon to St. James' Church, the birthplace of the Brotherhood. A special Illinois Central suburban train conveyed the delegates from the University to a point within easy walking distance of the church.

When the delegates had gathered in the sacred edifice so full of special interest to them, and when the Rector, the Rev. J. S. Stone, D. D., had spoken a most hearty welcome, then Mr. James L. Houghteling, the Brotherhood's founder, the man whom every Brotherhood man and boy throughout the world loves and respects, the uncrowned King James of the Brotherhood as Bishop Nichols referred

to him, delivered an historical address, telling in his simple, direct and pleasing way that story of absorbing interest of the organization and early life of the first Chapter. He claimed no sainthood for that pioneer band of which he was the leader, but referred to them as merely ordinary men. Nor did he claim for them any special credit, frankly acknowledging that they really had no perfect knowledge of what they were doing and that they builded wiser than they knew. But he showed clearly how God's hand was in the whole matter and how that the Brotherhood was not only divinely inspired but also how it has been divinely led from the very moment of its birth.

After this address ushers were waiting to show the delegates the places about the church of historical interest connected with the Brotherhood's founding. Of the greatest interest was the little basement room where the Brotherhood was born. The delegates were ushered into this little room in groups. It would hold only about fifty at a time. The group in which the writer found himself upon entering stood silently and even reverently as on holy ground. After a few moments someone started the Brotherhood hymn. Those men had sung it many times before but never were the beautiful words so pregnant with meaning for them as when they sang it in this little birth-room of the Brotherhood. To look about and see how humble and insignificant was the Brotherhood's beginning twenty-two years ago, and then to remind oneself that to-day it is a powerful, world-wide movement, was to make a Brotherhood man feel a deep thankfulness to Almighty God for so signally blessing and for so wonderfully using the organization which he belonged to and thoroughly believed in and loved. With some such thoughts in mind after the singing of the hymn as if with one accord those fifty men sang the Doxology. It was a spontaneous act of devotion and thanksgiving.

Supper was served to some of the delegates in St. James' parish house, and for lack of room to others in the crypt, after which the shortened form of Evening Prayer was said in the Church and addresses by Bishop Edsall of Minnesota and Mr. Gardiner, the President of the Brotherhood, were listened to. In speaking to his subject, "The Past Behind," Bishop Edsall grew reminiscent and told in a delightful way how he was connected with St. James' Chapter in its early days, and how the Brotherhood work increased his interest to such a degree that he eventually decided to enter Holy Orders. Moreover, he went on to state, that he took a just pride in the fact that of all the men who have come up out of the ranks of the Brotherhood into Priest's Orders, he was the first to be consecrated a Bishop. Mr. Gardiner spoke on this occasion on "The Work Ahead." He began by telling the men what a year of pleasure his first year as President had been. Deliberately then he outlined a campaign for the coming year that would tax him and the entire National office force to the utmost, as well as every member throughout the Brotherhood. He made a strong appeal to every man and boy to go home with the determination to attempt great things, pointing out that such should be accomplished this next year because of the Brotherhood's increasing opportunities. As he closed his address Mr. Gardiner asked the delegates to kneel with him and renew their Brotherhood vows of prayer and service. The reader can imagine the impressiveness of those moments as that army of men and boys knelt in that historic place and reconsecrated themselves before the altar from which the members of the first Chapter received the Blessed Sacrament. Although but one year the Brotherhood's President, by his winning personality Mr. Gardiner has endeared himself to the members in a wonderful way. Moreover his unselfish and thorough consecration to the Brotherhood and his remarkable ability as an executive, peculiarly fit him to be a successful leader of this splendid movement. To sum up the Convention, it was quiet yet strong, spiritual yet practical.

The "Farewell Meeting" was Sunday night, and was led by Mr. Houghteling, the two final acts in this remarkable four days' series of meetings being the singing of the Gloria in Excelsis by the thousand of uplifted delegates and the receiving of the Benediction as pronounced by Bishop Anderson, Chicago's manly Bishop.

Such a Convention could not help but inspire the Brotherhood to greater efforts everywhere. Nor could it fail to generate a power that must be felt in no uncertain way in the Church's life and work during the year to come.

G. FRANK SHELBY.

NOTES OF A TRIP TO THE EAST.

First of the great Convention of the Brotherhod of St. Andrew in Chicago. As every intelligent reader of church papers knows, this Convention was held in a portion of the fine buildings of the University of Chicago, and a more ideal place for it could scarcely be found. First, there was Mandel Hall, in which all the general meetings were held, except those that needed to be in a church. Its great organ, its ample platform, its abundant seating capacity, its large galleries for visitors, and its perfect acoustics, fitted it exactly for the purposes of the Convention.

This will be no record of its proceedings—only some notes of some of them, and regarding some of the men composing the Convention, and some of the impressions received. No one could fail to be struck by the strong manhood of so many of the men. There were the old leaders—not all of them, for Mr. English was not there; indeed, word came of the death of a member of his family, and prayers were offered for him at several of the services. No description need be written of these men—such as Houghteling, Wood, and others—princes in Israel these—and then there was Mahlon N. Kline, the president of the Convention, who is a member of the Citizens' Committee of Philadelphia, which is holding up Mayor Weaver's fight against municipal corruption there. And as one looks into their faces, and hears them spoken of, and sometimes hears them speak, one can see that many of these men are of like stamp—high-toned Christian business men and citizens, as fervent in spirit, too, as they are diligent in business. Then the hundreds of bright, earnest-looking and earnest-acting younger men of the Church. Nor should one forget to mention the boys, the Juniors, who have been given much attention, and who have acquitted themselves well when called upon. Our San Francisco Junior representative, Colin Spangler, made a very manly and earnest address at the Junior Conference.

Bishop Nichols' address, Friday afternoon, on the "Mother Church of the English-Speaking People and Her Mission to the World," has been generally spoken of as perhaps the most scholarly and best received of what might be called "the set pieces" of the Convention.

Bishop Woodcock's anniversary sermon on Sunday morning was an exceedingly strong appeal to the best manhood to realize its inheritance of sonship of God, and the privileges and responsibilities going with that high estate. Would that every Brotherhood man could have listened to the Bishop's words as they were listened to by those who heard them, and could be made to think what it means to be "Sons of God." And then there was Dr. Stone's eloquent welcome of the Brothers, in St. James' Church, to which they had come in pilgrimage, as the place where the Brotherhood was founded; and Bishop Edsall's and Mr. Houghteling's addresses on that occasion. This leads me to speak of the large number of bishops and other clergy who are here, and have followed the proceedings all through with evident deep interest; though they seldom spoke, except as programmed to do so on special occasions, or to ask some question, or otherwise to show their appreciation of the purpose and value of this great layman's organization. The clergy's presence in such considerable numbers, more than anything else, emphasized their interest in it all as, perhaps, the greatest instrumentality God has raised up in modern times for the extension of His Kingdom.

An invitation for next year's Convention to go to Memphis was given by one of the clergy there, and seconded by another Southern clergyman in terms which told of the high value in which the Brotherhood is held by the clergy. And to Memphis it will doubtless go; while another resolution, unanimously adopted, favored giving the Convention of 1907 an international character.

Of many things I cannot say more now. Only the Corporate Communion in St. Paul's Church, at seven o'clock on Saturday morning, a service never to be forgotten by those present, reverent, plain, deeply impressive. About six hundred men gathered together at the altar. Just to have heard the Nicene Creed said by those six hundred voices was worth the trip to Chicago!

The enthusiasm of the Convention may be said to have culminated in the conference on the Forward Movement—or, as it might be called, the missionary session of the Convention, presided over by Mr. Houghteling. Its devotional services had been conducted by Mr. Frank Shelby; and let me say that it was in itself—this devotional opening of the

conference—one of the most effective services of its kind I ever knew, made up in the main of simple, direct, specific petitions, preannounced, each one, as: "Let us ask God's blessing on ———" (some particular work or worker in the field of missions). The Traveling Secretaries all told of their efforts to extend the Brotherhood, and brief addresses were called for from Mr. Kong Ying Tet, of St. Peter's Chinese Church, Honolulu, and an Indian priest, and from Mr. Jones, of the Boston Rescue Mission—all being received with enthusiastic cheering.

Over a thousand have been registered as in attendance. Mr. Gardiner has been re-elected President of the Brotherhood, and our own Joseph C. Astredo is Vice-President of the Convention.

Mandel Hall was crowded, galleries and all, at four o'clock this afternoon, with Brotherhood men and citizens of Chicago, including many ladies, for the "Men's Meeting." A vested choir of 120 men and boys occupied the platform to lead in the singing of hymns, and it was good to hear the great volume of sound. President Gardiner introduced the speakers: Professor Nathaniel Butler, of the University of Chicago; Hon. Gifford Pinchot, Head of Division of Forestry, Washington, and a Brotherhood man, and Father Huntington. All of these addresses on "Factors of Efficient Manhood" were exceedingly able, and were received with great and intelligent enthusiasm. At eight o'clock John R. Mott and Franklin S. Edmonds make addresses at the closing of the Convention.

Nothing could be finer than the cordial, attentive hospitality of the Chicago people, and the plans generally for the comfort and convenience of the members of the Convention. The members of the local Chapters all wore distinctive badges, and were ready to answer all manner of questions by those not familiar with the streets and ways of this big city. It should be added that the weather throughout has been delightful. D. O. K.

Sunday, September 24th.

THE BOARD OF MISSIONS.

At its meeting on the 19th ult., the Treasurer had the pleasure of stating that the contributions for the fiscal year ended August 31st, together with other available receipts, met all the appropriations for the year, and left a small balance, slightly reducing the deficiency of last year at the same date. This deficiency, however, which is temporarily covered by deposits set aside some years ago from legacies and other sources to meet payments which have to be made early in the year when little money has come in, together with a special gift of last year, it is important to have made up as soon as possible, so that the reserve may be restored for its proper use. It was also stated that the item of central expenses would be reduced by $3,000, the net income of the Church Missions House from rentals during the past year. A vote of thanks to Mr. C. C. Thomas, who has also become the Treasurer of the American Church Missionary Society, was moved and adopted. Interesting reports were read from the Bishop of Alaska, Bishop Restarick, and from China.

The following letter is printed here because we believe it ought to be read not only by the clergy but by as many laymen as possible.

Reverend and Dear Sir:

In sending herewith the table showing the apportionment for the current year, we have the pleasure of conveying to you first of all, on behalf of the Board, the expression of its cordial thanks for your co-operation. Many parishes and individuals have come to the relief of those who heretofore have borne the burden of this department of the Church's work, with the result that the appropriations have all been provided for; a few hundred dollars remaining to begin the restoration of the reserve fund.

Never before has so large a proportion of the Church showed by its works its sense of responsibility to the Church's mission, and the Board feel justified in assuming from this token that the Church is fast approaching the time when as one man it will unite to fulfil its trust; thus at once putting an end to anxiety on account of its support, and making possible that mighty advance in every direction which to-day challenges the Church's fidelity.

The average of total receipts for all purposes for five years has again been used as the basis of the apportionment. This seemed to be a more equitable showing of the financial strength of the Church than if the figures of a single year had been used. The total amount asked for this year from parishes and individuals is practically the same as last; the offerings of the Woman's Auxiliary and of the Sunday-school Auxiliary being kept separate. If in any case a diocese is asked for more now and then, it is because of the increased financial strength of the diocese as showed in its annual report; so that it will be glad to relieve its less fortunate neighbors.

It is hoped that those appointed for the purpose will proceed immediately to distribute among the parishes, according to the conditions in each, the amount asked for from the diocese; in order that steps may be taken to gather up the offerings and to forward them at once to the treasurer.

The annual report will show progress everywhere and the Board, reassured by the manifest evidences of the Church's cordial support, will begin its new year with confidence of success, sustained by its faith that the Head of the Church will stir in His Body an increasing enthusiasm to do His will.

Thank you again on behalf of the Board for helping it bear the heavy burden that is laid upon it by the Church.

Faithfully yours,

WILLIAM C. DOANE,
GEORGE C. THOMAS,
A. S. LLOYD,
For the Board.

BISHOP POTTER ON SUNDAY OBSERVANCE.

In his address to the Diocesan Convention of New York, last month, Bishop Potter, referring to the difficulties at the present day in the way of recovering the Sunday of our New England forefathers, stated that of 75,000 children born on Manhattan Island last year, not more than 15,000 were of American parentage, almost 16,000 being of Jewish extraction. Man, said the Bishop, wants rest, recreation, and intellectual stimulus, but most of all he wanted God, and the tragedy of it all was that men tried to live without God. The potentiality of the Lord's Day was tremendous, and we should try to live worthily of such a treasure. Concluding, the Bishop made three suggestions:

1. Take care that Sunday is unlike any other day. I entreat you to redeem your home. Let it be understood in your house that the Lord's Day implies the Lord's House, and that you expect your guests to accompany you thither. 2. This brings us naturally to the Church door. The preacher you know to be dull? Yes, my intellectual descendant of a non-conforming ancestry, it may easily be that you have been nurtured in an atmosphere that makes a sermon the supreme witness for the Christian religion. But you are a sinner needing forgiveness. Suppose you kneel down and ask for it. This the Church and her services help you to do, be the preacher never so dull. 3. Remember that you have a soul. Almost all the aggressive forces of our modern life conspire to make you forget it. The fierce competitions of the street, the office, and the shop tempt most of us to believe that if we can satisfy these we shall have done the task which is alike imperative to our peace and our prosperity. I have depicted in this charge two situations wholly dissimilar. There are multitudes of people in this Diocese and this republic to whom we owe one duty, because of our common humanity. May God give us courage and wisdom to discharge it. But high above this duty there rises another and a holier—our duty to our fellow disciples. For these and for ourselves we must safeguard the Lord's Day.

I learned that the unspeakable value of true freedom consisted not in doing what we please, or all that circumstances allow, but in the power of doing at once and without restraint whatever we consider right.—Goethe.

Without constancy, there is neither love, friendship, nor virtue in the world.—Addison.

If our love were but more simple
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of the Lord.

—Faber.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

OFFICIAL JOURNAL.

September 12.—Gave Letter Dimissory to the Rev. John William Jones to the Diocese of Iowa.

13.—P. M., meeting of Directors of St. Luke's Hospital.

14.—P. M., in San Mateo, made one of the addresses at the laying of the corner-stone of the new buildings of the Armitage Orphanage. Mr. Charles Templeton Crocker laid the corner-stone, the gift of the buildings by himself and his sisters, Mrs. Mary Harrison and Miss Jennie Crocker, having been formally made through Mr Henry T. Scott, Mr. Scott and Mr. Charles Greene being the Trustees. This represents a gift of more than $150,000.

16.—A. M., met with Council of Church Club.

17.—XIII. Sunday after Trinity, A. M., in San Anselmo Chapel, Ross, catechized Sunday School and preached.—P. M., in St. Stephen's Church, Belvedere, catechized Sunday School and confirmed four with sermon and address.

18.—Received Percy Robert Maclean Jenkin as a Postulant for Holy Orders, on the recommendation of the Rev. E. L. Parsons.

22.—P. M., at the Convention of the Brotherhood of St. Andrew, held in the buildings of the University of Chicago, Chicago, delivered an address upon "The Mother Church of the English-Speaking People and Her Mission to All the World."—Evening, at Conference of Bishops with the President of the Brotherhod, Mr. Robert H. Gardiner.

28.—P. M., Meeting of Standing Committee and of Trustees of Eastman Fund.—Evening, addressed Men's Club of St. Paul's Church, Oakland.

29.—St. Michael and All Angels' Day, A. M., in Christ Church, Alameda, ordained the Rev. Frank Underwood Bugbee, presented by the Rev. W. N. Guthrie, and the Rev. David Montgomery Crabtree, presented by the Rev. N. B. W. Gallwey, to the priesthood, and celebrated the Holy Communion. The preacher was the Rev. E. L. Parsons.

October 1.—XV. Sunday after Trinity, A. M., in All Saints', Watsonville, catechized Sunday School, celebrated the Holy Communion, and confirmed eight with sermon and address.—Evening, in same church, preached.

2.—P. M., in St. Mark's, Berkeley, baptized infant daughter of the Rector and Mrs. Parsons.—Held service of benediction of new home of the Rector and Mrs. Parsons.

3.—Received from the Bishop of North Carolina notice of the deposition of Gaston Battle, Deacon, for causes not affecting moral character.

4.—A. M., celebrated the Holy Communion in the new chapel building of the Church Divinity School and made an address.—Addressed St. Margaret's School, San Mateo.—P. M., meeting of Directors of St. Luke's Hospital.—Received from the Bishop of Iowa notice of acceptance of Letter Dimissory of the Rev. John William Jones.

7.—P. M., met with Associated Heads of California Boys' Schools.—Signed contracts for further building of east side of quadrangle for Church Divinity School.

8.—XVI. Sunday after Trinity, A. M., in Grace Church, Livermore, celebrated the Holy Communion and preached.

The undersigned would like to be promptly notified of any appointments for visitations that may be desired before the end of the year 1905.

WILLIAM F. NICHOLS.

NOTES AND NOTICES.

The next issue of this paper will be a special Salt Lake Edition. It will be considerably larger than the usual edition, and efforts are being made to have it present a particularly attractive appearance.

The Rev. Walter B. Clark has resigned the Rectorship of the Church of St. Mary the Virgin, San Francisco, and may be addressed at Bakersfield, Cal., where he has accepted an election as Rector of St. Paul's Church.

The Rev. C. B. Crawford, Archdeacon of Kansas for nearly seven years, has accepted a call to the Church of the Redeemer, Biloxi, Miss., and will begin his work there the first of November next. Mr. Crawford has been a deputy to the last two General Conventions.

The Rev. Paul Matthews, of Cincinnati, Ohio, has declined his election to be Bishop Coadjutor in the Diocese of Milwaukee.

The address of the Rev. E. A. McGowan is 2127 Ashby Avenue, Berkeley.

Plans have been arranged for a grand rally of churchmen, under the auspices of the Brotherhood of St. Andrew, to be held in Grace Church on Wednesday, October 25th, at 8 p. m. All churchmen are cordially invited.

Telegraphic notice is received just as we go to press of the death of Mrs. Jonathan Nicholas, of Raymond. She has been a great sufferer, and recently was compelled to undergo a capital operation in a hospital at Merced.

The address of the Rev. Wm. Hardin Wheeler is Tuolumne, Cal., where he is in charge of St. Michael's Mission, with which is associated St. James', Sonora.

The Rev. Chas. L. Thackeray has been elected rector of All Saints' Church, Watsonville, and begins his duties November 1st.

KING'S DAUGHTERS.

The Ninth Annual Convention of the King's Daughters and Sons will be held in Oakland, Friday and Saturday, October 27th and 28th, 1905, in the First Presbyterian Church, corner Fourteenth and Franklin Streets.

We are to be favored with the presence of two members of the Central Council—Mrs. Margaret Bottome, the honored President, and Miss Georgie Libby, one of the original ten. The State officers have planned for a reception to be tendered them on the afternoon of October 26th in the parlors of the Occidental Hotel, San Francisco. In the evening Mrs. Bottome will deliver an address at the Howard-Street Methodist Episcopal Church, Howard Street, near Second.

The editor of this paper is authorized to extend a most cordial invitation to the members of the Order of the Daughters of the King to attend all these meetings, including the reception.

SUNDAY-SCHOOL SUNDAY.

The authorities of the American Church Sunday-School Institute send out notices of this annual and very important occasion; but the notices have always arrived just too late to be announced in our issue of October 1. We understand that certain parishes have planned to observe this day on October 15 and we wish such observance could become universal. But so far as this Paper is concerned, while we have the greatest interest and are most willing to help, we simply can do nothing unless we receive these notices by September 25.

DAUGHTERS OF THE KING.

The Local Council met in the Occidental Hotel on October 7, 1905. The meeting was opened by the President with the prayers of the order.

Six Chapters responded to roll-call.

It was decided that the Annual Local Assembly would meet in Trinity Church, Saturday, October 28, 1905. Corporate Communion at 11 a. m. Bishop Nichols and Rev. Dr. Clampett will speak upon the work of the Daughters. Business meeting, reading of reports, etc., at 2 p. m. Lunch will be served by Good Samaritan and Trinity Chapters to those desiring to attend both services.

A committee was appointed to invite the clergy and the societies associated in the work at the noonday services to attend the Annual Assembly. It is especially desired that the Rectors of the Episcopal Churches will strengthen both services by their presence.

It is hoped that all societies engaged in the earnest work of spreading Christ's Kingdom will send delegates, so that they may become acquainted with the work being accomplished by the Daughters of the King.

M. H. B. B.

CONVOCATION OF SAN JOSE.

The Convocation of San Jose met at All Saints' Church, Watsonville, on Tuesday, October 3. On the arrival of the noon train the guests were fortified by a very fine luncheon, served in the Guild Hall by the ladies of the parish.

In the afternoon session the subject for discussion was "How to Make our Services More Attractive, Both for our Own People and for Outsiders." Mr. Cutting introduced the discussion with regard to evening services, and Mr. Gresham with regard to afternoon services. It was suggested that the preaching and the music be made of such a character as could be readily understood and appreciated by the people.

In the evening the Missionary Service was attended by a large congregation. Four missionary addresses were made. Mr. Gallwey spoke with regard to the general field, Mr. Gardner with regard to missions among young men and women, Mr. Gresham, missions in the parish life, and Archdeacon Emery, missions in the diocesan life.

An early Communion service was held at 7:30 on Wednesday morning, and at 9:30 the Convocation reassembled. The Dean congratulated the Convocation on the good showing it has made in its offerings for Diocesan Missions, lamenting, however, its poorer showing for General Missions. A motion was passed unanimously expressing the sentiment of the Convocation that out of loyalty to the Church every Parish and Mission ought to send at least one offering every year, however small, for General Missions.

Deputation work by the clergy of the Convocation was considered. And on invitation of Mr. Cutting it was voted that a delegation of the clergy be sent to his parish this Fall, to hold missionary and teaching services in the places near Salinas that he may suggest.

THE UNIVERSITIES.

California.—The Half Hour of Music given every Sunday in the Greek Theater is to commence at 4 o'clock, commencing to-morrow, instead of at 5, as formerly.

The concert October 8, was given by the vested choir of men and boys of the Church of the Advent, San Francisco, under the direction of John de P. Teller, organist and choirmaster, assisted by Frank Onslow, alto; Arthur A. Macurda, tenor; Henry L. Perry, basso, and Rea Hanna, accompanist.

This is the first boys' choir heard in the amphitheater.

The program follows:

Anthem, "I Will Sing of Thy Power," (Sullivan), the choir; cornet solo, "Noel" (Gounod), Master Clemens Baler; trio and chorus, "Thy Word is a Lantern" (17th century), (Purcell), soloists: Mr. Onslow, alto; Mr. Macurda, tenor; Mr. Perry, basso; anthem, "As pants the Heart" (Spohr), semi-chorus; anthem (men's voices), "O Saving Victim" (Gounod), double quartet; anthems—(a) "God So Loved the World" (Stainer); (b) "O Love the Lord" (Sullivan), choir.

Stanford.—Sacred Concerts to be Given.—Beginning with Sunday, October 1, the regular afternoon service in the Memorial Church at Stanford will be suspended on the first Sunday of the remaining months of this semester, and in its place will be substituted a sacred concert, to be given at 8 o'clock in the evening. At these concerts the choir, under the direction of Dr. Blodgett, will render selections from the various oratorios of the great masters. This change is to be tried merely as an experiment in accession to repeated requests, and the plan will be continued next term should it prove successful this semester.

DIOCESAN NEWS.

Modesto.—St. Paul's Church.—Rev. W. E. Couper, Priest in Charge.—On Sunday, September 24th, there was used for the first time in St. Paul's Church, Modesto, a fine new oak altar, presented to the mission by the Woman's Auxiliary of the Diocese of California. The altar was made a memorial of the Rev. William L. Mott, first resident priest of the mission, by whose efforts the church in Modesto, a really fine structure, was erected. Under his direction both church and rectory were built, and the mission was well on the way to growth and success when he died very suddenly. Intermittent work and adverse circumstances have hindered the work up to the present time, when all looks bright again. It seemed fitting that a suitable memorial should be placed for the builder of the mission in the place where he labored so faithfully, and nothing could be more fitting than the beautiful altar given by the Woman's Auxiliary.

At the same time other articles for adorning the altar were obtained. A handsome brass Cross in memory of Mrs. Emily Collins Cressey, one of the faithful women whose efforts kept the mission alive in its days of weakness, was presented by her son, Mr. Frank Cressey, Jr. A pair of fine vases of the same style were purchased by the Woman's Guild. The whole makes a great improvement in the church. A large congregation was present at the Eucharist for the blessing of these memorials, and a new stimulus has been given to the work of the mission.

Further Diocesan News on page 11.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Rev. Britton Day Weigle, Assistant.
Regular Services: Sunday at 7:30, 11 a. m. and 4 p. m.
Fridays, Litany at 11 a. m.
Holy Days, Holy Communion at 11 a. m.
1st and 3d Sundays, Holy Communion at 11 a. m.
Holy Communion every Sunday at 7:30 a. m.
Sunday School meets at 9:30 a. m.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector, 1380 Sacramento St. Telephone East 2466.
Sunday, Holy Communion at 8 a. m.
Morning Prayer at 11 a. m.
Evening Service at 7:45 p. m.
Litany, Friday at 11 a. m.
Holy Days, Holy Communion at 10 a. m.
Wednesdays, Holy Communion at 10 a. m.
Sunday School at 9:45 a. m.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. Cecil M. Marrack, Curate.
Services: Sunday, Holy Communion at 8 a. m. Holy Communion on first Sunday of month at 11 a. m.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 a. m. Boys' Bible Class at 10 a. m.
Holy Days, Holy Communion at a. m.
Thursdays, Holy Communion at 8 a. m.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 11 a. m. Instruction at 7:45 p. m.

ST. JOHN THE EVANGELIST, Fifteenth St., near Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
Services: Sundays, 7 and 11 a. m.; 7:45 p. m.
First Sunday, Holy Communion, 7 and 11 a. m.
Other services as announced.

EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Potrero Ave.
Sunday School, 9:30 a. m.

New subscribers can obtain the SPIRIT OF MISSIONS and the PACIFIC CHURCHMAN for $2.50.

We are also authorized to receive new subscriptions to THE CHURCHMAN (of New York) and THE PACIFIC CHURCHMAN for $3.00.

MISSIONARY COMMENT

FOUR PHASES OF MISSIONARY ACTIVITY.

The ever-increasing activity in Christian missions, whether home or foreign, manifests itself under four phases, and the missionary zeal of any individual or congregation may be measured by the way it appears in these different forms of expression. They may be styled Going, Giving, Studying, and Praying, and while the first two are rather results and the last two are causes, yet they are so closely related that an increase or growth in one will manifest itself at once in some or all of the others.

GOING.

The final test of missionary zeal is the Going to the mission field. This mission field need not be China or Japan, or any other of the far-off fields which are called distinctly heathen. It does require an abundant measure of zeal for Christ and His Church to leave home and kindred and go off among strange people; to feel the utter loneliness of a pagan environment settle down over the soul. To do this requires a faith and zeal deserving all the honor which the Church at home can bestow. This Going demands and manifests the supremest type of missionary spirit.

But while this Going ought to be held up as the ideal before every Christian boy and girl, yet it is not possible for every one. We cannot all go to the foreign mission field, though the question should come to each one not Why should I be a missionary? but rather What good reason have I for refusing to be a missionary?

And if this Going be not for us, there is another Going which is within the power of almost everyone. Within the bounds of every parish and mission there are opportunities for the spread of the Church, unoccupied districts where the children have no Sunday School, where wandering Church folk are drifting away from the services, where the un-Churched are going on with no thought of God or of Christ in their lives. To occupy these places and to plant the Church securely where it is not now existing, or where its growth is stunted, is as truly a Going as to travel far and carry the banner of the Cross into a foreign land.

GIVING.

Another phase of missionary activity is Giving. To plant the Church in new fields requires money as well as personal effort. And the problem of missionary finances can be met only when the individuals and congregations realize that Giving is the outward manifestation of a real and vital love for Christ and His kingdom. We hear much of apportionments in these days, and while the apportionment system is but the application of modern business methods to the business side of the church, yet the apportionment plan will never reach its ideal until each member of the Church *apportions to himself* the share of the Church's burden which he, with God's help, can carry. When we read the simple story of the organization of the first foreign missionary society, the society which sent Paul and Barnabas over from Syria into Asia Minor, we feel that no mathematics were needed to decide how much each "Christian" of Antioch should give to push on that work. It rested upon their hearts as a sacred privilege. It was their great joy to serve Christ in this way, and this zeal won for them the memorial that they of all the disciples "were first called Christians."

STUDYING.

Perhaps the reason why Going and Giving seem such difficult things is because our knowledge of missions is so hazy and indefinite. It is but one instance of our general ignorance of things religious. We profess to trust Christ with all that we have, and yet how little we know of Him, of His earthly life, of His body, the Church and the work she is doing. We never trust a stranger in business until we know him. How flimsy, then, must our faith in Jesus be which is born of such ignorance. We venture the assertion that, no matter who the individual or what the congregation, if that individual or congregation will begin a course of study in missions there will be noticed an immediate increase in missionary zeal. Those schools of the Church are most noted for missionary zeal and earnestness where missions are studied systematically year by year. Therefore we suggest to those pastors who find it difficult to raise their apportionment for missions, that they organize mission study classes, have missionary rallies, and systematically and persistently enlighten their people upon the subject of both foreign and domestic missions. Apathy is born of ignorance. Once let the tremendous opportunity of the Church in this generation come clearly before the mind of any Christian, and however cold he may be there will immediately come an increase of zeal and a search for opportunity to do his share in the glorious work.

PRAYING.

The other phase of missionary activity is prayer. In these days of rushing life when the still, small voices are drowned out by the noisy bustle of business, we are prone to forget the power of prayer.

We forget that prayer is the lever which God has given to man by which to move the world. We forget that God wills all men be saved, and that Prayer gives us opportunity to unite our feeble wills to His and thereby get back of our efforts the power of the Almighty, so that there can be no possibility of failure. We fail to realize often that the little mission Sunday-school, which can give but little, but which has learned to pray with a perfect trust, does fully as much to push on the work of the Gospel as does the rich parish which gives of its wealth without a thought or a care as to the real needs and opportunities of the work. And here we offer one more suggestion: Let any man learn the Church's prayer for Missions, and let him repeat it at midday every day, no matter whether he is in the busy rush of work or by his own quiet fireside; let him pause for a moment and turn his soul up to God and repeat that prayer for Missions, and there is no doubt but that his own spiritual life will grow stronger and his newly born zeal for missions will soon manifest itself in other ways.

PRAYER FOR MISSIONS.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Every inmost aspiration is God's angel undefiled;
And in every "O my Father!" slumbers deep a "Here, my child."
—Dscheladeddin.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 2304 Franklin Street, San Francisco. Telephone East 1686.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

Diocesan Meeting.—Monday, November 6th, 2:30 p. m., St. Paul's Church, San Francisco.

Officers' Meeting.—1:45 p. m.

At the October Diocesan Meeting at St. Luke's, San Francisco, the Auxiliary was happy in having the Rector just returned from his vacation.

First of importance in the business of the day came the announcement that the Bishop had finally accepted Miss Stocker's resignation of the office of Secretary of the Junior Department, and had appointed in her place Miss G. E. Deal of Trinity Church, San Francisco.

The society's regret that Miss Stocker's home duties prevent her longer continuance in office, and its appreciation of her services, especially in the work of the Advent Offering, were expressed in a formal resolution accepted by a rising vote, to which Miss Stocker responded feelingly.

Miss Deal was introduced and given a cordial welcome by the outgoing Secretary and other Auxiliary members.

Routine business concluded, the Rev. B. D. Weigle, lately Treasurer of the O. O. M. Salary Fund, reported on the condition of the fund and the sources whence it came, and discussed with the Auxiliary methods of bringing it to the notice of a greater number of people. The Auxiliary had planned this presentment in accordance with Mr. Nichols' wish, expressed to the Auxiliary when he offered for China, that many rather than the few should be interested in their missionary representing them in the foreign field.

Mrs. Bugbee, Secretary of the Los Angeles Branch, was present and met many friends.

The Secretary spent a Sunday in September with the Rectory family in Hayward, and after evening prayer spoke on "Woman's Work in the Church."

The ladies of the Mission who from time to time have joined in Auxiliary work are now busily occupied in providing means for the removal of the church to the fine corner lot where the handsome new Rectory is already completed.

Branches are reminded that they may call on the Secretary for a visitation of their meetings, and thus get a little closer to the work in its many aspects.

An afternoon with the St. Paul's (San Francisco) Branch and other with St. John's (San Francisco) Guild, also a Branch, were profitable occasions in our October calendar.

The Bishop will speak on "The Proposed House of Churchwomen" at the October meeting of the Branch in St. Mark's, Berkeley, Friday, the 27th, at 2:30 p. m.

To the Junior Department.—Officers and Members.—The news of Miss Stocker's resignation, announced above, will be received with great regret; but your late Secretary bespeaks for her successor your hearty support and co-operation, assured that the cause we love so well will go on to larger successes under a leader who can give to it more time than has been at her disposal lately.

All communications on Junior work should be addressed to Miss G. E. Deal, 2702 Sacramento Street, who will be glad to hear at once from all secretaries, especially those at a distance too great to permit of a personal interview.

It is especially to be noted that Miss Deal is Treasurer as well as Secretary, and all moneys from this department should be paid to her direct.

Miss Coppee, who has assisted Miss Stocker at the Bishop's request, finds it impossible to continue her very successful work among the older girls beyond what she can do in her immediate neighborhood. Miss Deal hopes she may have her frequent counsel, and all our workers are loth to give up her inspiring influence.

DIOCESAN NEWS.

San Francisco.—Cathedral Mission of the Good Samaritan.—Rev. J. P. Turner, Priest in Charge.—Beginning next Wednesday evening at 8 o'clock, the Priest in charge will conduct a Bible study of the life of St. Paul. The meeting will be held in the Chapel. It will be open to all members of the congregation and their friends.

A class for the study of the Bible has been arranged for the older girls of the Parish. This class will meet each Sunday morning at 10 o'clock, under the direction of Miss Edith Fox. It is hoped that many will avail themselves of this opportunity for Bible study—a study which is so helpful, but, alas! so sorely neglected by so many.

A double house on Clementina Street, near Second, has been leased for the Day Nursery. The house is being repapered and refitted from top to bottom, and will, when completed, afford excellent and commodious quarters for the growing work of the Nursery. The Board hopes to be able to move in very soon.

ALAMEDA COUNTY.

Monday Club.—At the meeting on October 2nd there was a larger number of the clergy present than at either of the two previous meetings. All the members except two were present. The Rev. Secretary of the Diocese was present, and hinted of a coming club on the peninsula. It was decided that the Rector of St. Andrew's, Oakland, who is also President of the club, should preach the sermon at the children's service October 15th. The Churches in Oakland and Berkeley have decided to give the Moulton lectures to the public and not charge any admission. That means that a large sum will have to be raised from the parishes, but the benefit to be derived from the lectures will be great, and the money will probably be easily raised. These two towns have enjoyed the lectures which the other Christian bodies have given the public so much that the Episcopal Church can think of doing nothing else but attempt to return the courtesy. After the meeting the members were entertained by the Rev. and Mrs. C. T. Walkley.

Alameda.—Christ Church.—From the Island Empire of Alameda come the shouts of those who conquer by hard work. There are so many good things in the last number of the "Christ Church Bulletin" that the writer has great difficulty in drawing the line. He would quote it all, but fears the editor would not have space for all. Beginning with the 24th of this month will be held the Fall Festival.

The May Festival was socially a happy experience, and financially a profitable undertaking. Thanks to it, the Trustees of the Rectory Fund were enabled to make a payment of $500 on the property, which was bought for the parish by Mr. S. M. Haslett.

The most important news from the Island is that relating to the ordination of the Rev. Frank Underwood Bugbee and the Rev. David Montgomery Crabtree to the priesthood. At 10:30 the procession of Bishop and Clergy moved into the church for morning prayer. The Rev. N. B. W. Gallwey read the opening part of the service, the Rev. John G. Gasmann the lessons for St. Michael's Day, and the Rector closed the Office, remembering those who were sick or in affliction. At 11:30 the Ordination Service began with Hymn 249, "O Zion, Haste." In the choir were the boys of Christ Church, twelve ladies from St. Mark's, Berkeley, the St. Cecilia's choir of Christ Church with singers from St. Andrew's, and from St. John's, Oakland; in all seventy voices. Among the clergy present were the Revs. B. D. Weigle, W. R. Hodgkin, O. St. John Scott, Geo. E. Swan from the jurisdiction of Sacramento, E. F. Gee, J. O. Lincoln, E. L. Parsons, N. B. W. Gallwey, who presented Mr. Crabtree; W. N. Guthrie, who presented Mr. Bugbee, and the Rt. Rev. William Ford Nichols. The Rev. E. L. Parsons preached the sermon, emphasizing the "Mother Spirit" of the Church. The text was from the 17th of St. John, "Thine they were and Thou gavest them me." It was a beautiful and thrilling plea for the ideal ministry, and coming with heart eloquence, moved all to join in the hymn, "I Need Thee Every Hour"; so that the church seemed to be lifted as one spirit to God.

After the presentation of the two candidates and the challenge the Litany was prayed by the Bishop, the responses rolling forth from chancel and nave supplicating God's favor for those who were to be admitted to a higher office in His Church. Then followed the hymn for St. Andrew's Day, which every one sang. The Bishop began the Communion Service, with the Rev. Edgar F. Gee Epistoler and the Rev. James Otis Lincoln Gospeller. Following the Gospel came the ordination and the laying on of the hands of the Presbyters and of the Bishop. The offertory was taken for the General Fund of the church for the relief of aged and disabled clergy. Mr. Finley, from St. John's, Oakland, sang a beautiful solo. A great many people received the Blessed Sacrament with the newly ordered priests. The service closed with "Onward, Christian Soldiers."

A veritable "agape" was prepared in the Guild Room for the hundred or more people who were able to remain after

the service. The bounteous repast was served by the Parish Workers' Association. The Bishop thanked the parish for their kind hospitality, and remarked that it was not the first time he had been entertained in Alameda. He congratulated the Parish for the service and for the work it was doing in Alameda. The Rector responded with thanks to all who had helped to make the blessed occasion ever memorable.

These words from the "Bulletin" should be quoted as expressing the hopes of its editor for the work of the Apostolic ministry:

"Beautiful is our theory—full of consolation to the self-dissatisfied ministers of Christ, full of comfort to the layman, who sees in his fallible priest the man under orders of the infallible Master and Lord. Full of æsthetic inspiration—full of holy sentiment, the theory exercises its imaginative spell on all Churchmen whatever their opinions may be as to how the Episcopate actually evolved; as to how soon it existed, in its present form; as to the precise way in which the Apostolic succession operates for the best preservation of the Holy Catholic Church.

"One thing is sure, our existence as a Religious Body is staked on this theory and its practical value to private and public devotion. If it be denied to us—there is no reason we should stand apart from our Protestant brethren. And if we surrender it, we should have little or nothing to give them in exchange for what they should give us, on the blessed day of the union of divided Protestantism.

"Glad are we all then of the noble occasion, and glad of the hospitalities that followed the Divine Service. Glad are we that the man who has been deacon, servant, for Christ's sake in our midst, has been made presbyter—an elder in spiritual rights and offices.

"Glad are we also—that this service is but an earnest of blessed things to be in our community."

Oakland.—St. Andrew's Church.—The ladies of the Senior Guild are making extensive preparations for a "County Fair" to be held some time in November. The next musical service will be held the last Sunday in the month. The Sunday School continues to report growth not slow but rapid, keeping pace with the rest of the parish activities. A new class has been organized, marking the largest attendance for the past ten years. On October 1st the Rev. Wm. Hoff assisted in the services. The Men's Club will hold its first meeting of the year the last week of this month. On October 10th Mrs. E. A. Rogers entertained the choir. The Parish is sorry to record the serious illness of Miss Mary Wheaton, the energetic and well-known worker of St. Andrew's Parish. The prayers of the congregation are offered for her rapid recovery. Five new families were welcomed into the parish last month.

Trinity Church.—The ladies of Trinity Parish, the Rev. Clifton Macon, Rector, gave a birthday party at the residence of Mrs. A. Borland, 1925 Summit Street, on Thursday afternoon and evening, September 28.

The object was to raise money for the enlargement of the infant classroom and Guild Hall of the church, this being made necessary by the growing work of the parish.

The party was not strictly a parochial but an Alameda County affair. In order that the unity of the Church may be emphasized and expressed in a practical way, one lady from each Parish had been selected for the Reception Committee. The committee consisted of Mrs. F. M. French, of Christ Church, Alameda; Mrs. E. B. Castelin, of St. Andrew's, Oakland; Miss Mary Williams, of St. John's, Oakland; Mrs. T. B. Coghill, of St. Paul's, Oakland; Mrs. G. A. Easton, of St. Mark's, Berkeley; Mrs. F. B. Galindo, of St. Luke's, San Francisco, and Mrs. G. Ryno, of Trinity.

Oakland.—St. Paul's.—The Sunday School has resumed under our graded system. Our advantage over many other systems lies in the fact that the whole of the main school is taking the same series of lessons, making it possible to have the general review each Sunday, and also the monthly written review. The report cards sent home each month are of special benefit to our work.

The Men's Club was delightfully entertained by Bishop Nichols on Thursday evening, September 28th. The Bishop related his experiences in Yellowstone Park, having spent two months there with his son, who is an officer in the army. A large number were present, and, as usual, did full justice to our refreshments. The next meeting will be addressed by Col. J. P. Irish, on "Fremont and Dr. Gwin," the real founders of the State of California.

The clubs at the Chapel of the Good Samaritan are growing so that the problem of space is a vexing one. We ought to have a new building, and our efforts must be put forth in that direction soon, as the Western Pacific is planned to take in our block.

The girls' and boys' clubs are practising for several socials.

The Grizzly Bears initiated several recently, and the candidates are waiting for an opportunity to repay the "favors" received.

The boys, at the suggestion of the Rector, have begun savings accounts. The fund will be deposited under the Grizzly Bears' Branch No. 2, with the Rector as Trustee. The money will draw interest, and no account can be drawn upon until $5 be deposited by the individual.

Earl Nichols plays the organ now at the Chapel. His services are much appreciated and very acceptable.

The Mothers' Club is now the happy possessor of by-laws and committees, with a full set of officers. Through the generosity of friends we have had several hundred magazines and a number of novels as a nucleus for a library.

We have always a profusion of flowers, and the cakes are delicious. We were entertained on September 28th by a programme in charge of Miss Taft, who will manage the programmes this coming winter. The club began with seven, and we now average twenty-eight besides the dear babies and children.

CHURCH EXTENSION FUND.

Amounts Received on Apportionment to October 10, 1905.

	Apportionm't.	Rec'd.
S. Francisco—Trinity	$1,404 00	$1,053 00
Grace	939 00	801 80
St. John's	283 50	140 03
Advent	135 00	13 30
St. Luke's	1,201 00	478 29
St. Peter's	81 00	88 95
St. Paul's	379 00	57 29
St. Stephen's	283 50	90 31
St. Mary's	27 00	23 45
Good Samaritan	64 50	66 42
St. James'	54 00	23 85
Holy Innocents	64 00	42 63
Oakland—St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	373 12
St. Andrew's	54 00	
Trinity	251 00	133 70
Alameda—Christ	351 00	10 35
Berkeley—St. Mark's	534 00	274 10
Belvedere—		
St. Stephens	25 00	18 05
Centerville—St. James'	13 50	9 10
Corte Madera—		
Holy Innocents	13 00	26 85
Haywards—Trinity	27 00	19 60
Livermore—Grace	17 00	12 80
Lorin—St. Matthew's	9 00	7 93
Martinez—Grace	23 00	23 00
Mill Val.—Our Saviour	47 00	47 00
Niles—Trinity	9 00	4 85
Pt. Richmond—Trinity	14 00	2 97
San Rafael—St. Paul's	191 00	48 65
Sausalito—Christ	102 50	76 95
Gilroy—St. Stephen's	25 00	13 75
Hollister—St. Luke's	19 00	6 80
Jolon—St. Luke's	4 00	
King City—St. Mark's	7 00	5 00
Los Gatos—St. Luke's	31 00	21 90
Menlo Park—Trinity	126 00	120 38
Monterey—St. James'.	9 50	9 55
Pac. Grove—St. Mary's	46 00	65 90
Palo Alto—All Saints'.	112 00	56 00
Paso Robles—S. James'	14 00	8 60
Redwood—St. Peter's.	13 50	6 00
Salinas—St. Paul's	71 50	55 15
San Jose—Christ	24 00	7 20
Trinity	341 00	326 00
San Luis Obispo—		
St. Stephen's	27 00	11 10
S. Mateo—St. Matthew's	445 00	397 35
" School	17 00	13 50
S. Miguel—St. John's.	4 00	7 75
S. Clara—Holy Saviour	49 00	9 00
S. Cruz—Calvary	111 00	70 31
Watsonv'le—All Saints'	39 50	43 60
Bakersfield—St. Paul's	84 00	5 00
Fowler—St. Michael's	16 00	23 55
Fresno—St. James'	122 00	
Hanford—The Saviour	88 50	8 75
Madera—Trinity	11 00	17 65
Merced—St. Luke's	11 00	11 95
Modesto—St. Paul's	19 00	13 15
Oakdale—St. Mathias'.	6 00	3 80
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	15 00
Stockton—St. John's.	336 00	86 60
Tulare—St. John's	9 50	3 60
Tuolumne—		
St. Michael's	12 00	4 05
Visalia—St. Paul's	19 50	12 00
Sundry places not in apportionment		115 96

Summary of Receipts.

Con. San Francisco	$3,993 89	
Con. San Jose	1,303 24	
Con. San Joaquin	213 45	
Other sources	98 60	
		$5,609 18
Disbursements		$5,590 90

LITERARY NOTES.

A definitive three-volume edition of "George Herbert's Works," by Houghton, Mifflin & Co., is in process of publication. Prof. George H. Palmer has been engaged in the editing of this edition for many years. Houghton, Mifflin & Co. also report that the one-volume Cambridge Edition of Byron's Works, edited by Mr. Paul E. More, will be ready for publication in October.

Mr. Thomas Whittaker has just published a new volume of meditations by the Rev. Dr. A. G. Mortimer, Rector of St. Mark's, Philadelphia, entitled "It Ringeth to Evensong: Thoughts for Advancing Years." The purpose is to afford suggestion and help towards usefulness and happiness in the autumn time of life.

Alfred H. Niles, well known as the author of "One Thousand and One Anecdotes," is about to bring out, through Thomas Whittaker, a volume of similar character, entitled "One Thousand and One Modern Anecdotes." Like its predecessor, this volume will consist largely of humorous and pointed stories, useful as illustrations for all classes of platform speakers.

Prof. Charles S. Sargent's "Manual of the Trees of North America" cannot fail to give a strong impulse to the practical side of forestry, which has only recently been taken up in earnest by the various State Forestry Commissions. The book contains brief but thorough descriptions of all our trees, illustrated by numerous excellent drawings by Mr. C. E. Faxon. It is to be hoped that it will arouse public interest in our forest possessions at a time when in many places they are being given over to ruthless destruction.

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Stand at thy real height against some higher nature, that shall show thee what the real smallness of thy greatest greatness is.—Bp. Brooks.

We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to Him.

If I long to improve my brother, the first step towards doing so is to improve myself.

The happiness of life depends less upon what befalls us than upon the way in which we take it.

That best portion of a good man's life,
His little, nameless, unremembered acts
Of goodness and of love.
—Wordsworth.

CORRESPONDENCE

[Articles for this Department must be signed with the writer's name, and the name must be for publication. The editors disclaim responsibility for opinions expressed under this heading, and they also decline the responsibility of returning manuscripts.]

GENERAL AND DIOCESAN MISSIONARY APPORTIONMENT.

To the Editor of "The Pacific Churchman":

Considering the fact that, while a large number of the Parishes and Missions of the Diocese are raising and paying in full, and some in excess of their allotment, for the current year, for Church Extension in the Diocese, the Diocese as a whole has contributed only about one fifth of its apportionment for General Missions for the fiscal year ending September 1st, 1905, it is self-evident that there is something wrong somewhere which needs investigation and correction.

At present the Diocese has two separate and distinct allotments or apportionments for Missionary purposes sent out to its several Parishes and Missions. One by the "Advisory Missionary Committee" (a misnomer for it is not in any sense an advisory body) for General Missions; the other by the Finance Committee, under resolution of the Convention of 1904 (page 46) for Church Extension in the Diocese. These two notices for apparently the same purpose only cause confusion.

In a few Congregations instead of taking separate collections the officers divide all moneys, received for missionary purposes, between the two funds pro rata according to the amounts of the two allotments, and these are among the number which are paying up in full on their allotments for Diocesan Missions.

Might not this idea be advantageously adopted by the Convention? Let the Finance Committee make its allotment to the several Parishes and Missions sufficient to cover both apportionments. Then all General Missionary and Church Extension collections and pledges to be sent to the Treasurer of the Diocese and by him divided pro rata as specified by Convention, the portion for the General Board being remitted each month together with a statement of the amount to be credited to each Congregation. Both amounts to be included in the Treasurer's annual report to the Convention.

By adopting some plan on this general line the Diocese would do its duty to both General and Diocesan Missions without the danger of fostering one at the expense or neglect of the other. The Clergy would have only the one idea of Missions or Church Extension, free from all technicalities, to urge upon the liberality of the laity.

WM. A. M. VAN BOKKELEN.

ST. JOHN'S COLLEGE, SHANGHAI.

To the Editor of "The Pacific Churchman":

St. John's College, Shanghai, still needs the services of two laymen upon its faculty. The new term has opened with a large and representative attendance, which shows the high esteem in which the college is held in all parts of China. Owing to the demands for advanced work on behalf of the students, an extra year has been added to the course.

Steps are now being taken to incorporate the college as a university under the laws of the District of Columbia, in order that it may be possible to grant degrees in its schools of art, medicine, and theology.

The men needed should be college graduates, preferably, not over thirty years old, and unmarried. They should be equipped to teach the higher English branches, and if one of them were qualified to direct the military drill and the physical work generally, so much the better.

I will give further particulars to any one who may be willing to consider this call for important service, or who knows any young man who might be willing to consider it.

JOHN W. WOOD,
Corresponding Secretary, 281 Fourth Avenue, New York.

LITERATURE OF THE DAY

Religion and Politics: Rev. A. S. Crapsey. (Thos. Whittaker, New York, $1.25 net.)

However widely we may differ from some of the positions laid down in this very able book, it is infinitely refreshing to find a man who has the tempered courage of deep convictions on vital questions touching very nearly the interests of the whole State, as well as the interests of the Church. We distinctly disagree with him on more than one point, notably on his views of the genesis of the Church. But he says so much, and says it so well, on the purity, cleanliness, in all things affecting the corporate life of the community of the States, as well as the corporate life of the Church, that one can at least pass over for the time what, from our point of view, we take to be radical errors.

There is a very able, terse summary of the growth of the Roman State, and its prevailing conditions when our Lord came, and the Church began her work. Then he traces the relations of Religion and Politics down to these days, necessarily in very abbreviated terms, still with much lucidity, and in a way that holds attention. And at the close of the book, in sharp-pointed words, whose keen edge is not blunted by the slightest hesitating regard for any one's susceptibilities, he arraigns the corrupt and shameless conditions of American life as a whole. For instance, "we have vast, fabulous wealth at one end of the social scale, and bare subsistence at the other. The forms of law are used to divert the earnings of the industrious into the purse of the dishonest and of the idle. Widows and orphans are beguiled into buying undigested securities, which prove to be undigestible, and which rob the widows and fatherless of their little all. To correct these abuses, and to call the nation back to its high and holy calling as a Church-State whose duty it is to promote the general welfare, to secure domestic tranquillity, and, above and before all, to establish justice, is the task to which the American people must set itself without delay." And there are plainer words still, and wholesome ones, for the individual: "If the primary of your heart be clean, then you can think of cleansing the city, the State, the nation. Go to the primary of your home and bring up your children in the belief that man is more than money, and that property rights are always to be subject to personal rights. Then go to the primary of your ward, insist that the meeting shall be open and free, speak for order and decency and open discussion, demand of your alderman the same unblemished personal character you would demand of your minister, let the man you send to a convention represent you, and not some outside sinister influence, make your primaries political schools for the discussion of national and State policies. If the old parties are corrupt, then form a new party that will do the will of the people." If these words are not keen enough, the civic conditions of San Francisco can sharpen them to a razor's edge. Often enough, weakness is potential viciousness, but when a weak man exerts what will he may have in the deliberate election of vice, the result is such a synthesis of misdirected energies as the present Mayor of San Francisco.

The Matrimonial Primer: V. B. Ames, illustrated by Gordon Ross. (Paul Elder & Co., 75 cents. Crushed Suede, $1.50.)

This dainty little book may be read in ten minutes or so, but it contains enough practical wisdom for the meditations of many days, even of a life-time. If there is a stain of cynicism running through it, it is of that healthy kind which does not degenerate into a sneer; just pepper and salt enough to add a desirable pungency to its counsels. And if those counsels were taken to heart and lived up to, a good many homes would be happier, and the sum of divorces materially lessened. The illustrations are distinctly good, and do illustrate the text; which is by no means the rule in books of this character. Further, the old rule: What is sauce for the goose is sauce for the gander, is most impartially adhered to throughout the book.

The Star Jewels and Other Wonders: Abbie E. Brown. (Houghton, Mifflin & Co., $1.00.)

We have very pleasant memories of previous books by this author, especially the Book of Saints and Friendly Beasts, which a very competent young critic summed up in one word, and that word was in capitals: "FINE." This also fully merits that expressive adjective. Modern fairy-stories are apt to be tiresome—none of them, of course, get even within hail of the old, old stories, which in varying forms have floated down the generations, gladdening the hearts of the young, and also of those of the old who have ears to hear and a survival of the faculties which bind together the extremes of life. But if these fairy-stories have not achieved the nameless fascination of their aged forbears, they have a charm which, we are sure, will attract the youngsters for whom the book is chiefly designed. For the stories are wildly fantastic, deliciously improbable, wonderful, but told with that detail the real child loves so dearly, and with a great grace also. We commend it without fear to the many who, so very soon, will be looking for the wherewithal to gladden the young children at the kindly Christmas-tide.

The Wizard's Daughter, and Other Stories: Margaret C. Graham. (Houghton, Mifflin & Co., $1.25.)

It seems a very long ago since the present writer had the pleasure of giving a glad welcome to Mrs. Graham's first book in these columns, but the freshness and charm of it lighted up with gleams of quaint humor are not forgotten. This second book is a collection of short stories, also, and the same characteristics prevail in it, but there seems to be more dramatic force and clearer definition. There are the same quaint turns of expression, the same delightful play of always kindly humor, and the interest that lives on to the last page. The last story, "The Face of the Poor," is a very remarkable one. We read it with great zest in a recent "Atlantic," and its appearance there is proof enough of its excellence. In "Marg'et Ann" is a very skillful transplanting of the bluest atmosphere of Scotch Presbyterianism to American soil. But unfortunately we have not space either to quote or to say more of a book which in its force and strong interest is a powerful argument against the over-production which grinds out fiction with mechanical swiftness, careless alike of quality and reputation—not that it matters much from a commercial point of view, because the typical novel-reader of the day merely wants to be thrilled, and has no regard for workmanship; and a "dime novel" is sufficient to that end. Still, there are not a few left who will care for a book so good as the "Wizard's Daughter," and to their attention we unhesitatingly commend it.

Sunday Talks With Boys and Girls: Barbara Yechton. (Thos. Whittaker, $1.25 net.)

The author is well known as a writer of Church stories for the young, but this work aims at direct teaching, and is admirably suited either for home teaching or for reading to a Sunday-School class after the regular lesson. Like all the author's books, the style is bright and cheery, and in the hands of a capable person it could hardly fail to keep the attention of intelligent children. It is precisely the book many parents would be very thankful for who desire to have their children instructed in Divine things; but are unable to send them to church, or to Sunday-School, either from exigencies of situation, or from other causes. Each talk would occupy about ten minutes, but those who know how to set about it can pack a good deal of solid instruction into that time. There are stories also to clinch the truths, and drive them home.

All Books Reviewed in this paper can be obtained at lowest Prices at . . . "The New Book Store" 23 Grant Avenue

SOME MAGAZINES.

The Atlantic Monthly has an article on the Golden Rule as applied to public and business life, which ought to be read and reread, and thought over by every one interested in the country's welfare. The Fame of Franklin, Lafcadio Hearn, by a Japanese Critic; Cowardice and Culture, by Col. Higginson, and The Career of the Joke, are all thoroughly good. "Blue Peter" winds up with a very exciting flutter and happy conditions. Surely enough altogether to drain a critic of laudatory adjectives.——The President tells the story of his last bear-hunting holiday in **Scribner's.** The Coup D'Etat of Louis Napoleon tells how Dr. Evans managed the escape of the Empress; Bancroft's Letters are full of interest; the fiction is good. So are the pictures.——**The Craftsman** has a new feature, colored pictures of **Craftsman** House Interiors, which ought to be useful to planners of artistic homes. There are also some delightful pictures of children, and an article on the Evolution of the Japanese Carpenter. The whole number is a very good one, and the magazine ought to find an appreciative welcome from everybody who cares for that side of art which would wed utility with beauty.——**Records of the Past** for September is very interesting. There is a very good review of Libbey and Hoskins' new and elaborate book on Petra and the Jordan Valley—that rose-red city, half as old as time, hidden away in a rocky gorge—with a few examples of its illustrations. The frontispiece of the magazine is a choice collection of Egyptian gods which gives a fine idea of the large eclecticism of the old dwellers in the Nile Valley.——**McClure's** for October opens with a very interesting article on Pioneer Transportation in America by C. F. Lummis. Miss Tarbell goes on with her labor of love, the flaying of Rockefeller, and there is the usual infusion of fiction. But in the copy sent us about twenty pages are missing—from 566 to 568.——The **Cosmopolitan** for October seems to have taken a fresh departure—new publishers, the International Magazine Company, and, presumably, a new editor—at all events there is a much better bill of fare in every respect. And the cover is a modification of the original one.——**Everybody's Magazine,** too, appears in a modest wrapping, cream and pale blue, with the picture of an old windmill by the side of a stream. If the other monthlies would only follow suit, and spare us the gaudy horrors they inflict us with! As to the contents, Frenzied Finance, of course; but the story of Ellen Rawls, the woman financier, has a wonderful surprise; it deals mostly with huge financial operations, but winds up with a romantic marriage. There are some good stories and a page or two of facts and criticisms.

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A fascinating account of the adventures of a Camera-Hunter among the Larger Wild Birds of America, both on land and sea, is told by Herbert K. Job in his new book "Wild Wings" (Houghton, Mifflin & Co.).

Mr. Job is well known as a popular lecturer and writer on the larger wild birds of the United States, and his pictures of birds in their native haunts form probably the most remarkable series of bird photographs that any one man has been fortunate enough to secure. There are 160 beautifully printed illustrations, selected from the best of the author's large series of pictures, and showing many species of birds and their nests and young. The text is written with enthusiasm and humor and full of the outdoor spirit. He gives entertaining accounts of his experiences in observing and photographing a great variety of birds. The territory covered by the book ranges from the Magdalen Islands in the Gulf of St. Lawrence on the north, to the Florida Keys and the Dry Tortugas on the south, and includes excursions in Nova Scotia, New England, Virginia, South Carolina, and Florida.

The book is sure of a welcome by a large and growing class of bird-observers and nature-lovers, and it will make a special appeal also to sportsmen and others who are attracted by the element of adventure that enters into the study of the larger and wilder birds.

The common problem, your's, mine, everyone's,
Is: not to fancy what were fair in life,
Provided it could be; but finding first
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Up to our means. —Browning.

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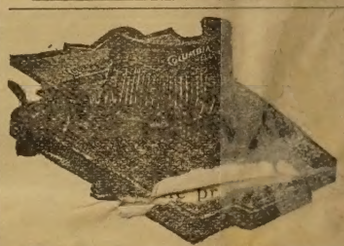

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